THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. JUNE 29, 1825. [No. LI.

EDITED BY

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PRINTED BY

THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up; and those who do not give notice of a wish to discontinue at the end of the year, considered engaged for the next year. All letters must be post paid.

STATE OF RELIGION.

A NARRATIVE of the state of Religion within the bounds of the Presbyterian Church, and its corresponding Churches in the United States.

IN furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches committed to their care, wishing them grace, mercy and peace from God, our father, and the Lord Jesus Christ, through the eternal Spirit: and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch, which we are enabled to give of the events of the year that he has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ—the "half" is not only "*untold*," but in our present condition, and world, *unknown*. The influences of the holy Spirit upon the heart are often, "as the dew of Hermon, as the dew that descended upon the mountains of Zion," silent and unpercieved, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, sanctifies and nurtures the believer, is but dimly seen, and imperfectly apprehended in our efforts at tracing the progress of the truth.—These effects we shall only adequately know in the results which the morning of the resurrection shall unfold.

But of that which is known, and *can* be told, there is much in the state of our churches which affords the occasion both to rejoice and to mourn.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union to any extensive, and very useful efforts for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours, in adding new and National Institutions to those which they had

upon the same principle, already erected.

The American Bible Society, we regard, under God, as "the glory and defence of our Land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institutiou is to fight against God, and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands?

The United Foreign Missionary Society is extending its influence among our savage tribes in the west, and from year to year, as its resources enlarge, and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic and foreign missions, as being one cause, advancing in sacred sisterhood; and while we rejoice in the gradual development of the influence of the above named institution, we would mention with gratitude to God, the early maturity and infant greatness of the United Domestic Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so sucessfully, upon a plan unpracticed in the churches before, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service.—Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!—

The American Colonization Society is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While

this society must become a most important agent in giving the gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day, increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the Gospel yet will do for their redemption.

The Board of missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our Frontier Territory and Western Settlements. It has employed 52 missionaries in different States. In New-York eight; in New-Jersey one; in Pennsylvania fourteen; on the Peninsula two; in Virginia one; in Ohio five; in Kentucky one; in Indiana four; in Illinois three; in Michigan Territory one; in Missouri four; in Mississippi and Louisiana one; in Alabama three; in West Florida one; in East Florida one; in South Carolina one; in North Carolina one.

The all *important cause of Education* appears from the Report of the Presbyteries to have received during the last year a greater amount of systemactic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart the blessings of a liberal and christian education, to the crowds of youth committed to their care.

And with a more special reference to the service of the Church, female cent societies, most of the Presbyteries, and especially our Board of Edution, have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme South West of Louisiana, is yet to be supplied with Gospel Labourers. The loud and melting cry for "help" has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the Church, the foundations of its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger.—The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries in New-York and Virginia are expanding into important institutions in their respective regions of our country. By the liberality of the citizens of New-York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body this latter institution is conducted, we learn with pleasure, that two regular clas-

ses have been organized, and that the efforts making at this time to endow it, are successful to a considerable extent.

Such is a brief survey of what the church has been doing, either alone or in union with sister churches. by its public institutions, for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are instruments of extensive good, but because they are the *palpable* results of christian union, and of God's blessing on it.

In reference to the more *personal labours of the ministry*, we are happy to say, that in the administration of church ordinances, the preaching of the word, in pastoral visitations, and catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the presbyteries have, in a greater or less degree, been visited by the Spirit of God.—The presbyteries of Buffaloe, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New-York, and Albany, have, in some of their congregations, shared the special influences of the Holy Spirit. The presbyteries of St. Lawrence, Geneva, Newark and Elizabeth Town, have in whole or in part, felt the mighty power of God, put forth in an unusual measure: the day-spring from on high has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure the enlightened attention which has been paid to the *religious instruction and evangelizing of the unhappy slaves and free people of colour* of our country in some regions of our church. We would especially commend the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honoured name can be confered on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of Heaven, or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed; but the general and brief nature of this narrative compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the piety and active benevolence of females In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrols 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates—693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 982 congregations.

Baptisms.—1709 adults in 439 con-

gregations--9730 infants in 316 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the evils which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered *calls of our vacant territory* in the south and west. "A famine, not of bread nor of water, but of the words of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The *migratory spirit of our people*, is another great evil in the churches. It sometimes uproots at a step a whole congregation; and then, as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purposes of gain merely, especially when by this act the ordinances of the gospel are entirely deserted, and with them the means of a good education, by which thousands of families are reduced to partial heathenism, is surely an abuse of God's mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *sabbath breaking*. *profane swearing*, and *intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorence of these crimes, when practised by those calling themselves christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded of reforming confirmed habits of intemperance; and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the Gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people Christian example may do much, however, and the system of Sunday Schools, if well applied, may be expected to affect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy, misnamed itself, *must* yield *at last*, and we believe is yielding *now*, to the "discerning" power of that truth "which bringeth to light" and destroys "the hidden things of darkness." Christians should strive as much as possible *to live down* these ruinous systems of religious opinion, with all their consequent evils in society.—And the ministry will most effectually destroy them by the influence of a pure and Godly example, and a faithful exhibition of the Cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly; as

did "the devout men who carried Stephen to his burial," so we would "make great lamentation over them." Yet blessed be God their works and their memory live after them. "They being dead yet speak." From their recent graves there comes forth a voice of warning, saying, "Be ye also ready"!!*

From the churches corresponding with this assembly we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

The Delegation from the General Association of Massachusetts, report, that the cause of the Redeemer is making progress in their churches; that extensive revivals of religion have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution, and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners, for foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the christian public.

The American Education Society, one of the largest and most efficient institutions of the kind in the World, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From *the General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord, in many of their congregations, and in the great literary institution of the state, *Yale College*. The foreign mission school at Cornwall has at this time under its care 35 youths, most of whom are hopefully pious, from 10 or 12 different heathen tribes and nations.

From *the Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestic and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New-Brunswick N. J.* notwithstanding its late bereavment,† continues to flourish; and that the Redeemer's Kingdom is advancing among their people.

By a correspondence opened this year for the first time, with *the German Reformed Church of the United States*, we are informed, that this body is paying a growing and hopeful attention to discipline, order and the education of its youth, for the Gospel Ministry. A Theological School has recently been established by its general synod in Carlisle, Pennsylvania.

Thus have we very briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us, for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time, renew our vows and our strength, at the Cross of Christ, and enter afresh upon our solemn work.

Though much *has been done* already, and much *is doing now*, yet vastly more still *remains* to be *done*, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be

* Nineteen minister of the Gospel have died within the bounds of the Presbyterian Church during the last year.

†Death of Dr. J. H. Livingston.

met and vanquished, and the gospel standard is yet to be planted on a hundred shores before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly. EZRA STILES ELY,
Stated Clerk.

Philadelphia, May 26, 1825.

From the Philadelphian.

SABBATH SCHOOLS

Every fact which tends to illustrate and exemplify the great good resulting from the system of Sabbath School instruction, which in its mighty operations is rapidly advancing in the Christian world, is interesting to its advocates. The following little story, with respect to its beneficial result, is of ordinary occurrence, as all concerned in these little nurseries of the church, have frequent occasion to testify.

Some years since an aged and respectable servant of Christ went to the town of ——, in the interior of the state, to spend a short season for the benefit of his health. The whole town appeared to be a moral waste.—Inquiring of his Master. "What will thou have me to do?" he was led to attempt the establishment of a Sunday School. On making the proposition to some of the inhabitants, he was surprised to learn that no one in that region had ever even heard of such an institution—that they were all perfect strangers to all that was coming to pass in these days in relation to the young and rising hope of the Church. He succeeded, however, and for a season guided the interesting concerns of the school, furnishing it with the necessary means to procure tickets, books, and all the little machinery of such institutions. After a few weeks he returned to his residence enjoying the blessedness of those who, to do good and to communicate, forget not, his conscience bearing him sweet testimony, that his hands had been engaged in dispensing favours, perhaps connected with everlasting life, to those of whom his Redeemer once declared, "Such is the kingdom of heaven."

A few years elapsed, and Providence again brought him to the little town of ——. His heart soon grew warm in the recollection of the interesting circumstances which attended his former visit. He inquired for the little vine which he had planted, and was quickly informed that it was flourishing, and that in and about the region of this little hamlet, in its mountains and in its vales, thirteen others had sprung up, and were then vigorous plants, bearing fruit to the praise of God, and the honour of gospel charity.—When the ear heard him then it blessed him, and when the eye saw him it gave witness unto him. The little society had undergone a moral renovation—and the children who before wandered about the fields, regardless of the laws of God and man, profaning holy time, and plundering gardens and orchards, had been persuaded to sanctify the Sabbath, and to remember their Creator in the days of their youth. Thus saith the Lord, "Train up a child in the way he should go, and when he is old he will not depart from it." I think I see the day in prospect, when the church in the full enjoyment of millennial consolations —and seeing all the way in which the Lord hath led her, shall raise a loud note of praise to God for the special agency of Sabbath Schools, in bringing many sons and daughters unto glory.

ALPHA.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, JUNE 29, 1825.

TO THE PUBLIC.

The undersigned has been now for twelve months, an editor of this paper—and for the last several weeks has been conducting it without the co-operation of his brother editor, who has been, and still is, absent to the eastward on business connected with the interests of the church. The undersigned, however—while he has recently been deprived of the judicious efforts of his absent brother editor, has found in Mr. Skillman a useful assistant. And now that the paper has fallen exclusively, at least for the time, into the hands of the last named gentleman; the undersigned will venture to hazard the opinion that —with the aid which he will receive—he will make the paper not less interesting than it has hitherto been.

Some *reason* will be expected of the acting editor, why he has declined being, for some time to come, an ostensible conductor of this establishment? And in reply to such a question, the truth will afford, of course, the only reason which ought to be, and indeed which need to be given.

Not then to spin out this address with any other circumstances which may have had a joint operation in inducing this step; it will be enough to mention, that the undersigned has received a missionary appointment from the General Assembly of that particular church to which it is his happiness to belong; and which appointment will be incompatible with the *constant* duties of a contributor to this work. But is it not enough that it still go on? If one leave it for a time; (and it is not unlikely that he who now appeals to the public may presently again become editor;) what reason of complaint can there be, when the superiors of that humble individual *are here*—and when they will (as they must) feel the stronger need of their doing something for this work, to prevent its losing any interest with which the public may now be pleased to regard it.

In leaving the employment which his sense of duty has led him to engage in; may the undersigned now be permitted to say a word (added to what he urged a few weeks ago) on the importance, as he conceives, of patronage extended to the Luminary.

This Western Zion, then, does need a continued supply of *news*; of news respecting the daily extension of Christ's Kingdom—the continual triumphs of the Cross—the rapidly-succeeding *grounding of arms* on the part of the enemy of Jesus and His Cause in different places and lands, and through the world.—And, further, we do need exhortation—do need views—do need to be reminded, Christians, of abstract principles, and of practical duties—do need tracts and items of thought, to aid us, in what are, or at least should be, our efforts to evangelize all around us

No more—*Verbum Sapienti.*—We are not disposed to make an oration; but we could not but drop a hint, in this time of coldness—this time of enmity to the church, and (here) of *deadness* in the church herself.

The undersigned will only add a word more. He will soon traverse the Green River country in prosecuting the missionary work which the General Assembly has thought fit to assign to him. And he will then take the liberty to present, as he passes along, the claims of this paper. He will endeavour to explain its objects, so far as he can do so in consistency with the so much higher duties devolved upon him, even than this; and will (as he feels that he can easily do) point the *necessity* (not to say imporrance) of a Christian Press in this section, as a mean of co-operation with all the other machinery, which Zion's advocates have here been mercifully permitted to set up.

Mean while, will not the undersigned have the aid of piously disposed persons? In the whole objects of his projected tour he will expect that aid. And he will say that he rests confident, not only in the well *wishing*, but in the well *doing*, of the members of the Church (of the Presbyterian Church especially, to which himself belongs) with regard to a project gotten up after much consideration, and partaking of that disinterested temper to which the undersigned does not conceal that he lays claim in common with other Christians.

J. CABELL HARRISON.

N. B. J. C. H. flatters himself that no personal friend of his will discontinue his subscription, on account of his not now being a conductor.

Dr. Blythe will deliver a Sermon in the M'Chord church on the 4th of July. Service will commence at 9 oclock A. M. and will continue one hour, so as not to interfere with the other arrangements for the day. The Sermon is intended to favour the establishment of a society in Kentucky, auxiliary to the American Colonization Society.

Christian, will you attend on this occasion? Sinner, will you attend? We have already inserted several articles on the *Christian* mode of celebrating the approaching anniversary. And we now would urge all to thought on this subject. If we owe all we enjoy to God; let us then, thank, and not insult him.

In a week or two we shall publish a Review of the Rev. Joseph P. Cunningham's masonic sermon.

A second "word for the Luminary."

Not very long, ago Messrs. Editors, I took the liberty of dropping you a hint for a friend of mine, under the above title. The little piece was published; but I see no advantage from it, for I have been at the house of the same friend since—and I heard no prayer, either night or morning.—How this happened I know not: but it does look as if my friend was unhappily improving in evil; and if his rate of progress continue, there is no telling how soon he may be a scholar. Indeed, I would tell my friend that *in evil* progress is much easier, than it is *in good:* and I would warn him against that "bad eminence" to which his present habits, but too alarmingly. promise to conduct him. I tremble at the idea of that *degree* which, at this rate, may presently be conferred.

You will please, Gentleman, to publish the above hint: for it may possibly yet do my friend good: and besides, it may suit many others. I should long ago have spoken to my friend in person: But as I have wanted the necessary firmness for that duty

(a duty wherin many of us are also deficient);—I hasten to make some amends, if I can, in this way.

A friend to family worship.

COLONIZATION SOCIETY.

FOURTH OF JULY.

Votes have been passed by the principal ecclesiastical bodies of different denominations in the United States, recommending to the churches under their care to take up contributions on the approaching 4th of July, in aid of the American Colonization Society. The following are extracts from the proceedings of several of these bodies:

From the General Assembly of the Presbyterian Church.

"The General Assembly having witnessed with high gratification, the progress of the American Conolization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian are ultimately connected with the success of this institution: Therefore,

Resolved, unanimously, That this assembly recommend to the churches under their care to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day, and wherever such course may be thought inexpedient, to give their assistance in such manner as may be most conducive to the interests of the general cause."

From the General Synod of the Reformed Dutch Church.

"*Resolved*, That this Synod cheerfully recommend to the patronage of the churches under their care, the American Colonization Society.

Resolved, That whenever meetings shall be held in our churches on the 4th of July, it be earnestly recommended to have collections made in behalf of this institution."

From the Episcopal Convention of Virginia.

"At the annual convention of the Protestant Episcopal Church in Virginia, on the 19th ult. a resolution was passed declaring that the convention had witnessed with the deepest emotions of gratitude to God, the degree of success with which it has pleased him to bless the efforts of the American Colonization Society; that they observe with pleasure an increasing interest in its prosperity every where manifested throughout the Union; they therefore recommend continued and increasing exertions in its favour, and that collections be made in aid of the Society in the respective churches under their care, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day."

Similar resolutions, we believe, have been adopted by the Baptists and several other religious denominations. We hope that Christians generally will regard this subject with the attention which it merits The plans of the American Colonization Society are worthy of the cordial and liberal support of the whole community. Their colony is in a flourishing state and promises incalculable benefit not only to the emigrants, but to the African tribes in its vicinity, and to the cause of humanity, in the facilities which it affords for the suppression of the slave trade, and for the deliverance of our own country from the greatest of national calamities.

N. Y. Obs.

AMERICAN SUNDAY SCHOOL UNION.

We are indebted to the politeness of the Editor of the American Sunday School Magazine for a copy of the

first annual report of the American Sunday School Union, which was presented to the Society at their meeting in Philadelphia, on Tuesday of the present week. From this document we learn that the Society has proceeded thus far with a success equal to the most sanguine expectations of its founders. The Directors say, that not a single circumstance has occurred during the year to discourage their most exalted hopes, or to abate in the least the ardour of their zeal. The plans which have been projected, have, to a great extent, received the prompt and efficient aid of the public; and, although some schools have been prevented by circumstances from attaching themselves to the Society, they think it cannot be long before the advantages of a connexion with the Union will be solicited by every Sabbath School in the land.

During the year, the Directors have had in their employ, for different portions of time, six missionaries, who have been successfully occupied in establishing new Sabbath Schools, visiting old ones, reviving and encouraging such as were languishing, organizing auxiliary unions, explaining the objects of the Society, and by all proper means extending its influence and usefulness.—Two monthly publications, devoted to the objects of the Society, have been issued under the direction of the Board: the *American Sunday School Magazine*, a valuable and interesting work, which contains a full account of all the proceedings of the Society, and is a repository of useful and able discussions of subjects connected with Sunday School operations; and the *Teacher's offering*, which is specially designed for children The first of these publications has more than 1000, and the last more than 2000 subscribers. Besides these periodical works, the Board have published during the year 42,500 Reward books, 51,000 Tracts, 10,000 copies of the Decalogue, 500 Minute books, 4000 Catechism, 10,000 Christian Almanacks, 10,000 Spelling-Books, 726,000 Tickets, 25,000 Hymn books, 1000 Plan of proceeding, 2000 Hymns in sheets, 650 receiving books, 11,000 Alphabetical cards, and 3500 copies of the Seventh Annual Report of the Sunday and Adult School Union; amounting in all to 1,082,650 Books, Tracts, and Tickets. All these publications, before they were issued from the Society's press, had passed under the careful revision of a *committee of publication*, consisting of five persons of different Christian denominations. The large demand for the Society's publications has induced the Board to adopt the use of stereotype plates, and they have already procured plates for about one thousand pages. *N. Y. Observer, May* 28.

From the N. Y. Observer, June 4.

AMERICAN TRACT SOCIETY.

It gives us great pleasure to announce that the union of the American Tract Society at Boston with the American Tract Society recently established in this city, is at length fully and happily consummated. The delegates appointed by the Committee of the Society in this city, to attend the recent anniversary of the Society at Boston, returned on Saturday last, with the gratifying intelligence that, after a full discussion of the subject, the Eastern Society consented by a unanimous vote to be come a Branch of the National Institution.

We congratulate the two Societies and the Christian public on this auspicious result of their counsels and prayers. A truly National Tract Society is now formed, embracing the most important local institutions, and supported by all denominations of Evangelical Christians. We cannot but think that this event will be the commencement of a new era in the annals of Christian enterprise. From the report of the American Tract

Society at Boston it will be perceived that 928,500 Tracts were published by that institution during the past year. The New-York Religious Tract Society has published during the same period, 750,000. If we es timate the number published by the other Societies which may be expected to unite with the National Society, at only 300.000, the whole number of Tracts published during last year by Societies merged, or to be merged, in the American Tract Society, is 2.000,-000, and the united income of these societies, including monies received from the sale of Tracts, is about 20,000 dollars. When we consider that the oldest of these societies has been in existence scarely thirteen years, and that this point of success has been attained amid all the embarrassments of divided efforts, we shall not be deemed sanguine, when we say that the time is probably not far distant when the American Tract Society will be the most extensive and efficient in stitution of the kind on the globe.—In view of a result so momentous, it becomes Christian to pray earnestly, that he who is the giver of all wisdom, may be the guide and counsellor of the Directors in the discharge of their important duties.

THEOLOGICAL SEMINARY AT PRINCETON.

Since the meeting of the last Assembly, four new scholarships have been founded by the payment of $2500 for each, making the addition to the funds of the institution from this scource during the past year $10,000. The new scholarships are, 1. The *Augusta Female Scholarship*, founded by ladies of Augusta, in Georgia. 2. The *Keith Scholarship*, founded by Mrs. *Jane Keith*, of Charleston, S C. widow of the late Rev. Isaac S. Keith, D. D. 3. The *Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, N. Y. 4. The *Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, L. I.

In addition to these four scholarships, information has been received that Benjamin Smith, Esq. deceased, late of Elizabethtown, N. J and Mr. John Keith, deceased, late of Bucks county, Penn. have each bequeathed 2,500 dollars to endow a scholarship in the Seminary. These bequest have not yet been paid. The whole number of scholarships is now *sixteen*.

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REVIVALS.

A writer in the Western Recorder gives the following summary account of the revivals in the western part of the state of New-York.

"Having recently returned from a tour through most of the counties between Oneida, and the Genessee River, and having seen several accounts of the revivals of religion in that section of the state, I have thought that a condensed statement of them, as far as they have come to my knowledge, would be gratifying to the friends of Zion; and I therefore submit the following to your disposal, which brings the facts stated, down to the first week in April, according to the information I have received, either in the towns, or of persons from the places mentioned.

"In *Salina*, the number of persons entertaining hope, was about 20, and the work was advancing. *Scipio and Ledyard*, on the *Poplar Ridge*, the number of converts was about 80, and the revival was spreading. Baptists, Presbyterians, and Methodists, were the subjects of it. In *Galen*, (Clyde, &c.) the number was about 150 (Presbyterians and Baptists,) and the attention was unabated. In *Palmyra*, between 350 and 400 had been united to the churches: but there were no recent cases of conviction. In *Manchester*, in the vicinity of the Sulphur Springs,

about 100 had obtained hope, and the work was advancing. The Societies are Methodists and Baptists. In *Waterloo*, about 25, and the work was as interesting as at any former time In *Geneva*, about 150 subjects—40 were added to Dr. Axtell's church in February, and about 80 were expected to be received the first Sabbath in May, and the revival continued. In *Middlesex*, about 70 had joined the Presbyterian, and 30 the Baptist (or Methodist) church; but the revival had abated. In *Naples*, the work has been pleasing; but of the number of subjects I am not informed. In *Prattsburgh*, the revival was very powerful: and about 150 were the hopeful subjects, principally Presbyterians, and the work was still spreading. In *Pittsford*, great excitement prevails, though but about 12 indulge hope. In *Genessee*, 94 had been added to the Presbyterian, and 40 or 50 to the Methodist church. In *Lockport*, the revival was said to be as powerful as at any former period. And in many other places in the state, west of the Genessee river, the churches are represented as enjoying precious seasons of refreshing from the presence of the Lord.

"Uncommon pungency of conviction has marked some, if not all, the above mentioned revivals. The subjects are of all classes in society, and of all ages, from old age to childhood. And yet I have never discovered in any reformation, less of what might be called enthusiasm or fanaticism, than I have witnessed in these revivals. The work has generally commenced among the professed followers of Christ. Christians have been led to mourn over the desolations of Zion; and their fervent, constant, and persevering prayers have in several instances, been answered by the most powerful outpourings of the Holy Spirit. The spirit of supplication has at first been felt but by a very small number of Christians; they have been *agreed* in their prayers and in their exertions, to produce a similar frame of mind in others: and their numbers have gradually increased, until, "like a little leaven, they have leavened the whole lump."

THE DUTCH BURGOMASTER.

"*Cognosce occasionem*," was the saying of one of the heathen wise men, and the Bible in like manner often inculcates the precept—improve the present moment; thou knowest not which shall prosper, this or that. The following affecting story will elucidate the beneficial consequences of such a practice. *N. Y. Rel. Chron.*

An aged Burgomaster travelling to Germany, stopped at an inn on the borders of that country and Holland He observed that the servant girl, who laid the cloth and made other preparations for his supper, performed these little offices neatly and with much alacrity, and he commended her, saying also, "he trusted that while she shewed herself so careful in the performance of the common duties of her station, she was not the less diligent in observing the duties and privileges of a christian." The girl, who was quite ignorant of religion, replied by asking what he meant; upon which he entered more particularly into an explanation of his meaning, dwelling especially on the importance of *prayer*, and found that she lived in entire neglect of it. Her countenance and manner indicated a strict adherence to truth, and he told her that if, when he again passed through the place, she could assure him that she had knelt down every night and morning, and uttered a short prayer, he would give her a ten guilder piece, (a gold coin, value 16*s*. 8*d*.) After some hesitation, the girl agreed, and asked what the prayer was, the repetition of which was to procure her

a larger sum than she had ever before possessed at one time. The Burgomaster told her, "*Lord Jesus, convert my soul.*" At first the girl hesitated, and sometimes thought that she might omit the repetition of these words, the full meaning of which she did not understand. A better feeling, however, induced her to continue and inquire the meaning of these words.

About six months afterwards, the old gentleman returned; he went to the same inn; another girl laid his supper cloth; he inquired for her predecessor in vain. He then asked for the landlord, who told him that five months back, the girl alluded to, had been *seized with such a praying fit*, that he found she would no longer do for *his* service, and that she was then living with a private family in the neighbourhood In the morning, the old gentleman sought for and found her; and said he was come to fulfil his promise; she immediately recognized him, but decidedly refused his offered money, saying, "*That she had found a reward, much richer than any sum of gold.*"

Religious Instruction of Seamen.—The Editor of the Charleston Courier bears his testimony to the good effects which have resulted from the religious instruction of Seamen in that city. After alluding to the erection of a Mariners' church a few years since, he says, "Riots of sailors, formerly the occasion of cruel and arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after seven o'clock at night. Riots, now adays, are confined to the "*Tom and Jerry*" part of the community—those who aim to be gentlemen, and dare to be blackguards. The deportment of sailors, on the contrary, whether at sea or on shore, is so much improved as to cover with praise the exertions of those pious individuals, who have sought to feed them with the bread of immortal life." *N. Y. Observer.*

Bible Society of Colombia.—The first meeting of the Bible Society of the Republic of Colombia, was held in the chapel of the University at Santa Fe de Bogota, on the 4th of April. Don Pedro Gaul, Secretary of State for Foreign Affairs, was elected President of the Society, and the other officers were chosen from among the principal officers of state, and the professors in the University. Resolutions were passed to print, in the form of a pamphlet, the speeches made at the meeting, the Rules and Regulations of the Institution, a list of the Subscribers, and the transactions of the Society.—The establishment of a Bible Society under such happy auspices in the heart of a country so lately subject to despotic tyranny and Popish thraldom, is one of those events which calls for the devout gratitude of Christians, and should be an incentive to perseverance in every good work. *Ib.*

Baptists in Massachusetts.—From the Minutes of the Massachusetts Baptist State Convention, recently published, it appears that the whole number of Baptist churches in that State, including all which are in fellowship with the churches represented in the Convention, whether associated or unassociated, is 139, and the number of members 12,743, of whom about 500 have been added during the past year. In these 139 churches, there are 125 ministers, and 21 licentiates, while there are 39 churches destitute of pastors, nearly all of which are partially supplied with preaching. *Ib.*

Southern Liberality.—The Rev. Remembrance Chamberlain was employed during the months of March and April in obtaining subscriptions and making collections for the benefit of the Georgia Education Society.—

During this short period he obtained $939, the greater part of which has been paid in cash. *Ib.*

By the report of the treasurer of the American Bible Society, it appears that he received the sum of $6031 98 in the month of May, 1825. In the same month there were issued 6634 bibles and testaments.

ANOTHER STEAM-BOAT EXPLOSION!—On Thursday morning, at six o'clock, the Steam-boat Legislator, Captain Fisher of the Exchange Line for Phildelphia, having on board about 60 passengers, was in the act of leaving the wharf at the foot of Marketfield-street, when suddenly a slight explosion was heard, and instantly the whole deck was covered with smoke, ashes, &c. Several persons were badly scalded, One young lady much frightened jumped overboard, but a gentleman immediately threw himself into the water to her relief, and both were drawn out safely. Francis Roney, the cook, a coloured man, 22 years of age, was instantly killed.—Thomas Williams, a coloured boy, was found a few hours after the accident, dead in the boiler. Robert Greenleaf, fireman employed in feeding the furnance, was taken up just alive and sent to the Hospital, but died on the way. Joseph Beals, one of the waiters, a coloured man, also died after lying at the Hospital a few hours. John Harris, a lad, and one of the waiters, was drowned; and his body is found: making *five* persons who have lost their lives by this disaster.

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SUPPRESSION OF PIRACY.—The Spanish authorities in the West Indies are at last proceeding with considerable energy in the suppression of piracy, and it appears, by information communicated to the editor of the Norfolk Beacon, that in the Island of Porto Rico, eleven desperadoes have recently paid the forfeiture of their crimes. This number, added to those executed a few weeks before, makes the whole amount to thirty six, nearly all of whom were directly or indirectly engaged in pirating on American commerce.

Ib.

TOLERATION IN BUENOS AYRES.—In the treaty recently concluded between Great Britain and the United Provinces of the Rio de La Plata, we find the following article:

The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata, shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy PERFECT LIBERTY OF CONSCIENCE, being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations, approved of by the government of the said provinces; and the subjects of H. B. M. who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain. *Ib.*

BUNKER HILL MONUMENT.—The amount of subscriptions to the Bunker hill monument, in the state of Massachusetts, exclusive of $10.000 granted by the Legislature, is $48,806. Of this the sum of Boston contributed $28.084; Charleston, $6,500; Salem, $2,400; Cambridge, $1,175; and Roxbury, $1,017. *Ib.*

DIED,

Lately, in New-York, the Hon. DANIEL D. TOMPKINS, late Vice-President of the United States.

—— At Washington City, ELIAS B. CALDWELL, Esq. a zealous and efficient advocate of the Colonization Society.

POETRY.

THE IMMUTABILITY OF GOD.

Great God, how bright thy glories shine,
In all thy attributes divine,
  Secure, immutable;
Unchangeable in all thy ways,
The object of eternal praise
  In heaven—and fear in hell.

Revolving years confirm thy pow'r,
And time receding every hour
  Declares thy promise sure
Beauty and wealth, and power decay,
Like empty visions pass away—
  Thou only dost endure.

Thy word, thy record, speaks of thee
As from and to eternity
  Unalter'bly the same;
The first great cause of all—and last,
As does the present, so the past,
  Thy endless years proclaim.

The seasons in succession roll,
While order reigns throughout the whole
  In pleasing harmony.
The law thyself hath fixed must stand,
Until revers'd by thy command;
  And nature's self shall die.

Summer and winter, day, and night;
Seedtime and (O regaling sight)
  Harvest with golden train,
Untir d by thy appointed will
Shall come, and as their course they fill,
  Thy changeless pow'r maintain.

The Heavenly bodies moving round,
Proclaim a Sov'reign cause profound,
  And wisdom without space;
Here order loudly speaks the skill
Of Him, whose wise unchanging will,
  Assigns to each its place.

All—all in heav'n, in earth, in air,
Confirm at once, while they declare
  Th' eternal truth abroad,
That he who made them all, is he,
Who has, who is, and still must be,
  Unchangeable and God.

Here then we take our stand—and here,
Uprais'd beyond corroding fear,
  Our anchor hope retain;
Nature may heave her last deep groan—
But 'mid her drear expiring moan,
  The promises remain.

Stamp'd with inviolable truth;
To hoary age from lisping youth,
On these unmov'd we cast
Our souls. The word that's given
Shall lead—or bear direct to heaven
  And land them safe at last.

J. YOUNG.

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PRAYER.

For authors to implore the blessing of the Divine Being, on their writings is considered as a species of enthusiasm, by many; yet we find that Dr. Johnson, who was never considered as an enthusiast, made use of the following prayer on the occasion of his writing one of his most elevated publications—"Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly, grant, I beseech thee, that in this undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this for the sake of Jesus Christ Amen."

ENEMIES.

"Enemies are sharp-sighted to spy out our faults, and so may, through the Divine blessing, prove monitors to us, both with respect to sin and duty."

Bear all afflictions and crosses patiently: it is your duty, for afflictions come not from the dust. The great God of heaven and earth is he that sends these messengers to you, though possibly evil occurrence may be the immediate instruments of them; you owe to Almighty God an infinite subjection and obedience, and to expostulate with him, is rebellion; and as it is your duty, so it is your wisdom, and your prudence: impatience will not discharge your yoke, but it will make it gall the worse, and fit the harder.

As Noah's Dove could find no rest for the soul of her foot, so the Spirit of God can find no residence in the heart that is sinful.